God's Gr[illegible]

PRESENCE

WITH HIS

Highness *Richard* LORD PROTECTOR
of Great *Britain* and *Ireland*, &c.

WITH

The Means to retain the [illegible] whereby Church-
Government [illegible], or no
[illegible] of Ordinances, is

Remonstrated.

Quid praestantius [illegible] pinis, [illegible]
[illegible]
[illegible]
[illegible]

Deut. [illegible] 14.
[illegible] my presence shall go with thee, and I will
[illegible]

LONDON, Printed by [illegible] *Thomas Parkhurst*,
over-against the great Conduit at the lower end
of *Cheapside*, 1658.

'93-9416

To the Right Honourable Officers in the Army, &c.

IN that God hath owned you to bee such great friends to Truth and peace, in your declaring for his Highnes, solemnly ingaged to defend the Reformed Protestant Religion, in whom also the peace of the Nation is blessedly continued amongst us, through Christ the Prince of Truth and peace that exalted him to be his Vicegerent under him.

Therefore of all that ever you did, this is most honourable, and acceptable service,

For though God hath owned all that have formerly stood for the cause, and do continue in service, or good affection, and that their sincerity is more then yours, is at all to be questioned.

Yet let it not displease any one, that in God's Name it may be said that God in his wisedom hath moved you to declare as be foresaid, in

this the Spirit of Glory and of God, in a moſt ſpecial meaſure hath reſted among you.

This is not ſpoken for to exalt you in your own eyes, but in that ſence that *Peter Martyr* praiſed God for the Lady that commended his ſermon, or to Record (as *Joſhua* ſet up a ſtone, or as Sir *Francis Drake* erected his Pillar) the profeſſed affection, and ingaged faithfulneſs that every honeſt heart ought to perform to thoſe by whom they are Commiſſionated, or intruſted, as you are all by his Highneſs, and as all the Nation is ingaged that have, or accept of the benefit of Protection.

The Lord of Hoſt continue his preſence with you, and open all mens eyes to ſee how it ſhines with his Highneſs and Right Honourable Council, as is within declared.

Written by *William Kaye*,
Miniſter of Stokeſley
in Yorkſhire.

To the pretended Fifth Monarchy men, Anti-monarchists, or Gain-sayers of all Authority or dignities.

IF you kept your thoughts within your breasts, and were not afraid to speak evill of Dignities, or that your swelling words were not intollerable, or that I did not the Office of a friend in this way to answer a good conscience, I had been silent, as I wish you may be. Let me tel you in God's Name he hath been very merciful unto you, a God of long forbearance; which if his goodness herein be dispised, to experience the wrath of the Lamb to you may be revealed, it's not for you to think to wrest the Prophecie of Daniel, which in the Spirit of the Apostle that commends him to the Saints and all that rule over them, is clearly interpreted, Heb. 13. 24.

That you should oppose the present Power, how should any wise men own you, more then they did the Jesuite, that reproaching Henry the eight for a Tyrant, Edward the sixth for being a child, and Queen Elisabeth that she was a woman, which he made uncapable to rule a Kingdom, did notwithstanding forget how much he had praised Queen Mary the Alecto, because she served to make fires to burn our blessed Martyrs.

Upon what ground then you are dis-affected, it is too easie to be conjectured.

How often have men caused confusion as in Germany, &c. *to destroy God's Order, which you cannot find in your form, which wants the form of sound words, that is found in the* 13 *of the* Romans, *and in the First Epiſte of* Paul to Timothy *the* 2. chapter. *And in the first Epiſtle of* Peter, *the* 2 chapter. 13, 14, 15. verses; *Or in the Article of our Christian Faith:* I believe the Holy Catholick Church.

To be found a true member of which you shall be at peace, and quit of all factions: Here as Monica *prayed for her son* Auguſtine, *I shall be ever found, and desire all the Saints within the same* Creed, *to pray for you.*

God's

God's Gracious Presence,

WITH HIS

HIGHNESSE *RICHARD* LORD PROTECTOR

REMONSRATED.

SO much men have ever pleased themselves in Carnall security, whereby possession, more then profession, Legality, then Morality or the hand of God hath hitherto built the rock of self-confidence. That to speak of the presence of God, and the means to retain the same, hath hitherto been little thought of and less regarded.

Yet the spirituall, that live by faith and not by sight. *As the eyes of all things look up unto God to give them their food in due season.*

So to take notice, how God looks on *Israel*, whereby they have spirituall and temporall food: the Gospell and peace continued amongst them, is the true *Israelites* speciall duty.

And though this hath respect to every man's duty.

Yet as God hereby manifests himself in relation to the plucking up and planting of a Nation, is most of all to bee laid to heart, or timely considered, God giving some a call upon this occasion.

For

For as God takes care to set up the Magistrate, not suffering any vacancy, whereby as *Moses* falls a sleep, he proclaimeth arise *Joshua*, so ought all the people to see God in the same power, and thankfully acquiesce in submitting accordingly.

Which that in reference to his Highness *Richard Lord* PROTECTOR, this may in some good measure be truly discovered, let us in God's Name take notice.

I.

Of the means by which his Highness Richard Lord PROTECTOR, *was called to the said Government.*

As God said by the Prophet Samuell, *I have provided me a King, among the Sons of* David, 1 Sam. 16. 1.

So God putting it into the heart of the late Parlament, to present the Petition and humble advice to his late Highness LORD PROTECTOR, of renowned Memories his Highness *Richard* now PROTECTOR, was Elected to succeed his Father in the said Government.

Though this might be looked upon as state policy, yet so much of the said Petition, and humble advice doth participate of the nature of heavenly revelation, as that we find it no less wise then Religious, in that

The said Lord Protector *doth swear to profess the Reformed Protestant Religion, by which means Heresies, and Schisms stumble, and become too light in the Ballance.*

How wonderfull is the long-forbearance of our God how fixed is his eye on a people that turn their eyes from beholding of him. Oh blessed profession of the most holy Reformed Protestant Religion; The Old way made New in Christ to a people that so much turn away their eyes from beholding of him, and their feet from following of him.

Oh blessed profession! of the most holy Reformed Protestant Religion: How may all men see that it is a plant

seed of our Heavenly Fathers planting in thoese long since sore seen and renowned Isles of the Gentiles.

How immortall is the seed of grace, in that the Lord notwithstanding all the blasphemous Heresies, Christ-dividing sects, damnable profanes, and Carnall security, in the midnight darkness

Yet notwithstanding God is pleased as you see even to visit us oncemore from on high, and to move us, nay ingage us of his goodness, to look after the great work of Reformation.

And that all men may see, somwhat more then of an ordinary providence in raising up his Highness to up hold the same cause, and that wee might be more informed thereof, of Gods good will and pleasure in his Election.

It's observable, that at, or about that juncture of time (as far as I could be informed) when the Devill put it into the heart of diverse conspirates to plot to have cut of his late Highness, and to have blown up the Chappell *at* White Hall.

That then before the same came to light, or that the same Conspirators were discovered, the Lord was pleased to reveal himself to a servant of his, and did constrain him to declare.

That the Lord would defend the late Lord Protector, *and blest him against all Conspirators, that should be raised against him, and raise up his seed to succeed him in the Government.*

That in some revolution of time, this should bee fulfilled as we see this day, hath lately given occasion to renew the remembrance of the same. Oh! how zealous is God in defending of his exalted servants, whom he chooseth for his vicegerents, that if any shall murmute against them as in the Camp, and *Aaron* the Saint of the Lord, that then as formerly, the Lord will manifest his wrathfull dis-

 pleasure

pleasure against such (let them be what they will be, they cannot be stronger then God) though they shall walk in the distructive paths of former Malignancy, in that they sin against the light, and known experiencies of God's Election, and gracious presence, which is more visibly Illustrated, As

Secondly, God's presence is, or may bee apprehended by the { Power wisedom & goodness } { that appeared in the carrying on of this great work, both at, and before the proclaiming of his Highness, and in the disposing, and conquering of all to peace, or affection; for if

First, the said power had not appeared, by which God did support and incourage in time of darkness, and weakness, I mean when his late Highness the LORD PROTECTOR departed from us; how should wee have been cast down, and troden under the feet of our enemies. *If the Lord of hoast had not sent many legions of Angels mighty in power, with a charge to have thrust their swords thorow the hearts of all men whereby they did conquer more men at his Highnesses death, then ever was conquered by the said* Lord Protector, *though there was never in the Christian world so great a conquerer.*

Without this power of God, what panick fears might have seized on some which did befall the Papists at *St. Maries Church* in *Oxford*, upon the report that the Town was fired, that they could not get out for the crowd, nor yet stay within to do God any service.

2. That the presence of God was not wanting, in wisdom, how may all men see, that nothing was done in relation to the first engagement, but by the counsell of him that is called the great counseller, in order to whose infinite wisedom, as Heathens use to say, *A Jove principium*, to begin

begin all with God; so Christians *in Nomine Domini*, desire that all be done according to God's approbation.

Oh blessed work, the settlement of peace and blessing of our Nation! How shall the ship of the Common-wealth ever stuck that hath such steer men, that hold their Compass moved by no other loadstone, then the all seeing eye, so that what was applied to Queen Elisabeth, *may now in reference to his Highnesse Counsels, wise ordering of all things at the first be applied,* Nullum numen abest, si sit prudentia: *They can not want God's presence that are acted with prudency, for want of which, as he that forsooke the old mans counsell, and followed the young, we could not have prospered.*

It's wisdome that buildeth the house, having at the first laid the foundation. In which respect there was nothing wanting, and therefore there wanted not Gods presence to make all things succeed accordingly, whereby one depth called upon an other; or hereby there was a further manifestation of,

3. *The goodnesse of God. In reference to his* Highnesse *Government.*

This is the ocean of mercy, Love makeing peace, Reconciling God and man whereby the misery that the Earth, or the World should help the woman or Church, is revealed, that though the church be gathered out of the World, they should both share together in outward prosperity, in being peacably united under the present Government.

This is of God, that creates our peace, that can onely put up the Sword into the scabbard, and put a Hook into the Nostrils of *Leviathan*;

Oh, the thisse of the goodness of the Lord, which was hard in the mixed voice of Heaven and Earth, which made the earth to ring again when his Highness was proclaimed Lord Protector

tector *of* England, Scotland, *and* Ireland, *&c.*

Hereby the miſtery, which was hid from the eyes of the Heathen, immagining that *Jupiter* deſcended in a Golden Fleece, we Chriſtians do find it in God's Gracious preſence, for hereby God gives us the Golden Fleece; or Riches peace and plenty, is ſhowred upon us, through God's creating of Love and peaceableneſſe amongſt us, which is experienced in his *Highneſſes* ſucceſſion.

Oh, the ſaid goodneſſe of God, how is our ſoules bound up in the bundle of myrhe, how much with the bundle of Myrh is our ſoules refreſhed, how hath the Lord compaſſed us about with his loving kindneſſe, as with a ſhield? how ſecurely do we lye under the Figg-tree of common protection.

Our Oxe is ſtrong to labour, there is no leading into Captivity, nor no complaining in our ſtreets, happy are the people that are in ſuch a caſe, yea happy are the people that have the Lord for their God: But if the caſe had been altered, if wee had ſown the Serpents teeth, how ſhould wee have been the hiſſing, ſcorn, and prey of our enemies.

If *Ephraim*, had riſen againſt *Manaſſes*, and *Manaſſes*, againſt *Ephraim*, and both againſt *Judah*, how might all people have been our enemies, and how ſhould we have been enemies to our native Country, to have kinled a fire which would never have been Quenched.

Without queſtion, the ſeverity of God's wrath would have been inexpreſſible: God's waiting time for Reformation would then have been expired, and we ſhould have filled up the meaſure of our iniquitie.

But the preſence of God in his goodneſſe as we have hard otherwiſe appearing, how ſhall we not therefore prune the Tree that it may bring forth fruits of reformation. This muſt needs be laid to heart, if we have any hearts

to.

to God in us; which leades me to speake of

Secondly.

The meanes, by which Gods presence in retained,

Non minus est virtus, quam quærere parta tueri.

It is no less virtue to keep a thing, then there was at the first required to obtain it.

For though God hath promised his presence, wee see that it is but conditionall,

Thus *Solomon*, was told by God himself, twice, and once by his own Father *David*, 1 *Kings* 3 *chap.* 13. 14. 1 *Kings* 9. 1, 2, 3, 4, 5, 6, 7. *ver.* 1 *Kings* 3 3, 4. *ver.* So that *Solomon* not answering Gods mind, or not performing accordingly; God would have totally taken the Kingdom from him, if he had not remembred his Covenant with *David* his Father, for whose sake he reserved, for him some rule in the Nation, 1 *Kings* 11. *chap.*

And if some Kings, or superiours that ruled in the Nation, had that power in their hands, which they once neglected, to put forth to the advancement of Christian religion, were raised again from the dead, they would preach this Doctrine and tell us plainly, that they stood against God, when they resisted his dispised Prophets, that spoke unto them, and the Preachers of the Gospel that stood for Reformation.

And they would make all to know, that ever since God put the Ax to the root of the Tree of Antichrist, or that Antichrist was designed, or appointed of God to be destroyed, that Kings, superiour Majestrates, or Potentates, are ordained of God, as his selected instruments to do him that great service: And if there needed any witness, to witness the same, by certain experience: If Queen *Elizabeth* were alive she would readily tell us.

That in this way, that is to throwdown Antichrist, shee was called in this way, shee was a Nursing Mother to the Church, through making it her busines to promote Church-

Government: in this way she prospered and lived out all her dayes, and in this way all Supreames, (God being unchangable in his decree) that will experience the like mercie must imitate her steps, with further improvement of the same, by way of reformation, as they have attained,

That this good, and necessary work may be done, and that all may submit to the Magistrate indeavouring the good work of Church reformation.

These Doctrinall conclusions, concerning Liberty, or no Liberty of Conscience, must be considered.

The Magistrate may tolerate any mans conscience, if he do not preach or teach his opinion, or that the opinionists be not too Numerously dangerous, Blasphemors, or Idolaters, by which meanes the Magistrates tender Conscience, personall security, with the cause of Christian Religion, is violated, and endangered, the Magistrate ought not, (notwithstanding what is said) exempt, tollerate, or free any man, to forbeare or not constantly to heare the word preached, and keep the sabbath,

Because, though men cannot be compelled to believe yet may they, & ought they to be compelled by the Magistrate to wait on the meanes of Believing, for the superiour Magistrate which is the Nursing Father of the Church, is sworn to Protect, and promote the reformed protestants Religion, by the doctrine of which we are taught of God, and by daily experience, that this is the way, or meanes whereby Christ would have his Flock, Lambs, and sheep, to be fed by his pastors.

In this sence then it is the Magistrates duty, and ought to be his tender Conscience, to put his Sons, and Daughters, to their spiritual Nurses to (suck even as it is prophecied of Kings,) the Breasts of the Church Ordinances, whereby they may be kept at the School of Christ, where all ought to waite all their life, in regard though they have at-

attained to faith they are then but beſt fitted to make up a Body to worſhip God in his Congregation, where they ought to have their pure mindes put in way of remembrance of the grace received, that the Magiſtrate therefore ſhould not ſuffer any to contemn God and the meanes of their own ſalvation, is as reaſonable as it is for the Magiſtrate, to bind a mans hands that would ſtab himſelf, for which cauſe *Auguſtine* ſaith, that ſuperiour Magiſtrates, were girded about with a Sword, with a double edged Sword, to intimate that they ſhould defend both the ſoules, as beforeſaid, & bodies of all the people by peaceably protection.

Now that this ought ſo to be done with which Gods preſence uſually appeareth, we may take information from *Nehemiah*, who for preventing of Gods Judgments ſaid unto the people.

What evill thing is that you do, and profane the Sabbath; did not your Fathers thus, and did not God bring all this evill upon us, and will ye bring more wrath upon Iſrael by profaning the Sabbath

And though this be required of God at the hand of the Magiſtrate to put forth all his power to make and cauſe all to obſerve worſhip, preaching, and Sabbath, and to take care that the Church have a Generall overſight, whereby it may be united without which, Churches, are ſinfully ſchismaticall.

Yet, muſt not all be laid upon the Magiſtrate, for to retain Gods preſence, how muſt Miniſters herein be pillars & ſupports, and Maſter builders, in putting forward by all their indeavours, that the Lords Table, or Chriſtian Altar, may as freely be attended, as the Sacrifices were offered upon the Altar, whereby Chriſt to day as yeſterday, may be daily communicated, in which way all our ancient Chriſtians have hitherto experienced; God that dwelleth

leth in love; his speciall presence: the people also were kept obedient, and conscientious, far from the gain-saying of *Corah*, &c. the spirit of the Fifth pretended Monarchists.

Yea, the Lord knowes how useful it might be (not onely to pray a little now & then at Sermon times) but that some were set apart to mourn and pray continually for the procuring and retaining of the presence of God, the life of the truth, and peace of the Nation, under the supream Magistrates Government; But no more of this for the present.

Furthermore, it is the duty of all Ministers, and people in case they hold any opinions contary to the supream Mageſtrates tender Consciences, or are in a word Scismaticall, which in *England* is a greater sin then in some respect then to be hereticall, which made *Augustine* to say, a Heretick I may be, but a Scismatick I never will be; Then let them consider, that Christ is not onely thereby divided, and blaspheмed but (as it caused *Edward* the 6th to weep when he was pressed to tolerate Queen *Mary*) it must needs be a burthen to the Mgistrate that schismes abounds, of which as any shall be found guilty, or if the Magistrate find cause to suppresse them, or command them no more to preach; then if the people would retaine Gods presence, they must not disturbe the peace of the Church, within the supreame Magistrates dominion? but being persecuted in one City, they must flee into another, and so flee out of those Magistrates Dominions, in that God doth not move their hearts to tolerate them: So much should we obey Christ, and live peaceably, for all men ought to believe, that if ever God *owne their cause, he will raise some Magistrate first to owne it, because God hath decreed that the dominions of Saints, and all the great works of God, propagation of the Gospell, Scripture Episcopacy, or Church-Government, downfall of Antichrist, must not be done by a proud, disorderly*

Coll. S.
1724